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other near Ardsley in the same county, explored by the Rev. Wm. R. Blackie and Leslie Spier. In the latter case the stratification was of recent origin due to burning brush and refuse; in the former great antiquity, though probable, need not be assumed.

Mr. Schrabisch repeatedly avers that pottery occurred only near the surface in his shelters, yet his own specific data contradict his general statements. For example, on p. 43, concerning the Gun Hollow shelter, he states:

About a thousand pieces of pottery were scattered through all the layers, though somewhat more frequently near the top, etc. . . .

On page 55 he says of Moody's Rock-shelter:—

The potsherds occurred in the upper strata only perhaps indicating a late introduction of the art of pottery making, but perhaps indicating that at first the shelter was visited only by hunters and later by families. . . . In the process were turned up at a depth of 3 to 30 inches. . . . Again, on reaching the bottom, the crevices between the boulders showed a dirt floor farther down.

This second floor was *not* examined, for on p. 54 we read:—

At the bottom tightly wedged boulders were found, beneath which, at a depth of 18 inches, another dirt floor was plainly visible, so that another and more ancient culture-bearing stratum may occur below. This hypothesis could not, however, be tested without the expenditure of much time and the labor of several men.

The theory of the late introduction of pottery as shown by the rock-shelters still stands as it did before the work was done,—probable, but unproven. Mr. Schrabisch or some other student should in the future take pains to give us a few accurate, laboriously taken accounts of shelters in which the delimiting measurements etc., are carefully taken.

The second portion of this book, by Mr. Spier, is eminently satisfactory as far as it goes. Mr. Spier apparently devoted his time to locating sites and did no intensive work, so that the results of his operations cannot fairly be compared with the work of Schrabisch, who apparently had a free hand.

ALANSON SKINNER

*Social Life and Ceremonial Bundles of the Menomini Indians.* ALANSON SKINNER. (Anthropological Papers of the American Museum of Natural History, vol. XIII, part I, 1913.)

The interesting contents of this volume form the first part of the ethnological material collected by the author during four summers' field-

work among the Menomini Indians. The second part will be published in another volume, treating of the cults and ceremonies, the folklore and mythology, while the data on material culture will be reserved for a future comparative study of the Central Algonkin group.

The author's informants in addition to his chief assistant, Mr. John V. Satterlee, U. S. Government interpreter and chief of Indian police at Keshena, were a number of Indians, nineteen of whom are mentioned; but regarding the way in which the information was obtained (whether directly from those Indians, Mr. Satterlee acting as interpreter, or mainly from Mr. Satterlee himself, his communications being supplemented or corrected, by the others) the reader is less fully informed. Of course, we do not mean that the author should have given a detailed account of the share of each informant, but that he might have informed us of his working method in a general way. The classification of the subject-matter is entirely in keeping with the title. The second and larger part of the book deals with "Cosmology and Medicine Bundles," while in the first ten chapters the following subjects are discussed successively: Home life of the Menomini; Social organization; Marriage customs; Terms of relationship; Children, birth and naming customs; Games; Months and seasons; Burial customs.

It may, of course, be objected that this classification does not always bring out the connection between some subdivisions (thus all that relates to war and hunting belongs as much to the social as to the religious life, and some chapters of the first part contain much that might just as well be mentioned under "Cosmology"), but on the other hand it facilitates the survey, and is at any rate to be preferred to every attempt at preserving the natural connection at any cost.

Though, in our opinion, the author sometimes goes rather too far in his striving after succinctness, and some further explanation concerning certain points would by no means have been superfluous, yet on the whole his descriptions and communications leave nothing to be desired in the way of clearness. In what follows I shall not try to give a brief summary of the contents of each chapter, but shall mention only what seems most important. It would, indeed, hardly be possible to compress the matter within a smaller space than the author himself has used.

The aversion to telling myths during summer, for fear of the "horrid old toad" (p. 5) I also found among the Ojibwa of Red Lake; this even caused me much delay in my work. In Red Lake that same toad (or frog) serves as a kind of bugbear with which they threaten naughty children, especially not very young girls, in which case the threat has a more or less obscene character.

The well-known ease with which an Indian breaks his promises is explained by the author as arising from exaggerated respect for the rights of the individual. I perfectly agree with this explanation, but undoubtedly it often happens that in making his promise, he already intends not to keep it; this is, for the Indian feeling, less shocking than a flat refusal. When we read (p. 7): "It [the Menomini moral standard, judged from our point of view] is far higher than that of the Ojibway or Cree. . ." we would ask whether this statement is based on information given by Menomini Indians or on experiences of the author himself.

There are ten exogamic gentes, each of which embraces several sub-gentes. The leading subgens descends from the animal ancestor and, like the whole gens, bears his name. The principal, "royal," gens descends from the first Menomini, "the great bear." Formerly each gens had some special masculine and feminine proper names, none of which was ever allowed to be in desuetude. With the aid of an eighty-four-year old Menomini the author has succeeded in drawing up a complete, or nearly complete, list of all gentes, subgentes and gentile names. When Hoffman was working among the Menomini, the ancient system was already in a state of decay, and at present the exogamic rule too is no longer followed.

A person is in "joking-relationship" with his uncles and aunts, nephews and nieces, sisters-in-law and brothers-in-law on either side. The joking-relationship also implies the lawfulness of sexual intercourse. Very near is the relationship with nephews, nieces, brothers-in-law and sisters-in-law. Besides the mother-in-law taboo the father-in-law taboo is observed to a certain extent, but for the latter there is no fixed rule.

Civil authority is vested in the head chief, whose office is hereditary in the royal family of the royal gens. In his function of chief of the police he was assisted by the sacred war-bundle holders (by whom, by the way, were performed all military functions) and by all men of acknowledged bravery. One of these warrior police had charge of the peace pipe and played an important part in settling disputes, especially in murder cases. Retaliation was usually bought off with presents. The rice harvest, too, was regulated by the police.

The chapter on Government is followed by some useful comparative notes.

In general, marriage is a matter that concerns the parents more than the marriageable children themselves. The parents of the young man choose a girl, ask her from her parents, and the latter receive presents, which practically ends the matter. Both divorce and separation occurred

frequently. Adultery on the woman's side was punished in the well-known manner.

Before the birth of the child both father and mother abstain from certain kinds of food. Whether this custom is really to be considered as a "mild form of the couvade" (p. 35, note 2) is still doubtful (cf. Kunike, *Zeitschrift für Ethnologie*, 1911, p. 346 ff.). Sometimes the child receives its name from the parents, but if there is evidence of its being under the special protection of the powers above (a boy under that of the "thunderers," a girl under that of the "sky-sisters"), it is considered to have already a name and so this has to be found out. In doing this they often want the help of an old seer who understands the language of babies. In profane cases, too, such a person has often to lend his aid (likewise among the Ojibwa of Red Lake, cf. *Baessler-Archiv*, Beiheft V, p. 20). Such children lie under certain obligations towards their supernatural protectors; so, for instance, they have to play, at least once a year, a sacred game (lacrosse for the thunderers and shinney or dice game for the sky-sisters); and on the other hand, they have to be treated with special consideration lest they should get tired of their earthly existence. Besides their real name they have a so-called "lucky name," which is used only in the family circle, but which sometimes supplants the other. These "lucky names" consist in a certain number of fixed appellations for the eldest son, the eldest daughter, the eldest son but one, etc. So the eldest son, if he is a "thunder child" is often called "brother to the thunderers."

The dream fasting of youths and maidens lasts eight or ten days. Unfavorable dreams (in general all dreams bearing no relation to the powers above) are made no account of unless they have returned for the third time after a fast interrupted and afterwards resumed. Great importance is attached to these dreams and they influence a person's whole life. One may dream of four sets of "strong powers": the gods above, the gods below, the manitou animals, the sacred metal cylinder. The last named is supposed to be in the center of heaven. To common night-dreams, too, great importance is attached. A number of puberty-dreams have been noted down by the author. The menstrual customs among the Menomini do not deviate from the general type; only it is remarkable that if a menstruating woman should, contrary to rule, enter a house in which there are sacred objects, this can do no harm.

Nearly every game has a two-fold meaning: recreation and religious act. The following are described successively: Ball game, land or earth game (resembling the white man's "prisoner's base"), flying stick game,

snow snake, ice game, lacrosse, shinney, bowl and dice game, cup and pin game, moccasin game, cat's cradle, draw stick game, racing.

The Menomini reckoned by winters. The lunar year was divided into five seasons: winter, spring, summer, autumn, Indian summer. There are twelve lunar months (perhaps European) and six directions (up and down being counted among them.)

Most burial and mourning customs that are or were in use among the Menomini are also found among the related tribes, or at least unrelated neighbors. A mythical explanation concerning the "death bundle" (a very queer one though) is to be found in my Ojibwa texts (cf. *Baessler-Archiv*, Beiheft V, p. 6). I do not know if among other Ojibwa or related tribes the origin of this well-known custom is also connected with that particular episode from the trickster myth.

The general concepts of the universe of the Menomini deviate little from those of the neighboring tribes. However, among them the whole complex has more of the character of a religious system than is the case among the other tribes. As the basic principle of their religion the author considers "the struggling between two opposing forces: the good and the bad." This does not mean much, seeing that the same thing might be said of every form of religion without fear of contradiction. What the author really means, and what he, indeed, demonstrates further on, is that this struggle is very distinctly expressed in contrasting the powers above (good) with the powers below (bad). The universe above the earth is divided into four strata. In the topmost stratum dwells the supreme God, creator of the universe: Mätc Häwätûk, whom the author—rightly, I think,—supposes to be originally identical with the sun, which seems to be borne out by his relation to the thunderbirds, his servants, who dwell in the following stratum. It seems, however, doubtful whether he should also be identified with the "essence of good" as the author thinks. But also to us it seems to be beyond doubt that he owes to missionary influences his modern character, coming very near the Christian conception of the Deity. In the third and fourth divisions of the upper world, respectively, dwell the sacred swan and the golden eagles, and the other birds, which are all servants of the thunderbirds. The chief of the underworld is the white bear, which according to the author personifies the essence of evil. He resides in the lowest stratum of the underworld and has a named bear as a servant. In the following division dwells the panther with his servant, the white beaver, and to the two upper divisions belong respectively the white deer (with the black cat) and the horned snake (with the dog). Especially the horned snakes

mostly called *mīsinū'bikuk*, are very well known, and play an important part in folklore. It is an interesting circumstance that tobacco is offered to the underworld powers as well as to the thunderbirds. Besides the regular powers there are in the sky and on the earth a host of strange, non-human beings that are malevolently disposed towards man in general and whose destruction is the unceasing care of the culture-hero, *Mā'nābus*. The Menomini version of the journey of the souls of the dead to the hereafter (westward toward the home of *Mā'nābus*) shows no features unknown elsewhere.

The medicine bundles are to be divided into four groups: war bundle, hunting bundle, witch bundle, and good luck bundle. As to their origin the author advocates the theory that they are the gradual outgrowth, by accretion, of different separate charms. That this process really takes place may be considered as proved, but this does not prove that all the bundles always originate or have originated in this way. The whole bundles, as well as the medicines they contain are, as to their power, by no means personal. They may be transferred from one person to another without losing all of their power. This power results from three different qualities of the object: the power it has through contact with the beings who gave it; the power resulting from the dream with which it is connected; and the power of the songs belonging to it. If one does not know the songs one cannot do anything with the medicine. The bundles of the Menomini differ from those of several other tribes in this, that in being transferred from one person to another, their full power is not preserved. Most bundles are believed not to have come directly from the gods who made them, but to have been acquired through the intercession of lower powers. The war bundle was given by the thunderers, and the way in which this donation took place is told at length. Besides the medicines proper the thunderers also gave all kinds of regulations concerning war and the ceremonies connected with it. The most important of these are the semi-annual offerings (in spring and in autumn), when the voices of the thunderers are first heard, and the war ceremonies properly so-called: the war dance (before the fight) and the scalp dance (after it). He who had taken a scalp had to lick the fresh blood from it, and ceremonial cannibalism also frequently occurred, as the author tells us, "from pure bravado." There is no arbitrary limit to the number of war bundles in the tribe; any one who is urged to do so by a dream may make and use one. Formerly the songs belonged to the bundle as a whole. The American Museum of Natural History possesses eight war bundles, of which the author gives an illustrated description. His communications

concerning war customs are highly important, and their value is considerably enhanced by the songs noted down in Menomini. That the author has not or only partly normalized his spelling is sure to meet with approval.

Besides all kinds of small private medicines, the Menomini also use medicine bundles in hunting as well as in war. The principal of these are said to have been given to man by the gods through the medium of Mä'näbus and his brother. These are the "public bundles," and the use of them is connected with repeated important ceremonies. The most important, called Misasakiwis, which the author discusses at length, can be possessed only by some special individuals. Women are not only forbidden to possess it but even to touch it. The two other public bundles, which are of the same character, are to be considered, according to the author, as an offshoot of the first.

The private medicine bundles were acquired in different ways. With one of them is connected a myth which, as the author observes, resembles more the mythical traditions told among the Plains tribes in connection with medicines. This myth, namely, tells of a little girl that had been put outside the lodge by her mother, with the threat that the owls would come and fetch her away. She was really taken away by an owl, and later she was brought back to her home with a medicine that the owl had given her. Such private medicine bundles form indeed a transitional class between the public and the private medicines in a narrower sense.

Just as among most other Woodland tribes there are found among the Menomini small wooden images, made by the owner as the result of instructions in dreams. They represent the "God of good luck," and every possible blessing is expected from them. So they play the same part as the "good luck bundle," which is considered as a gift from the powers below.

Before concluding his review—which could, of course, hardly be more than a brief survey—the present writer would like to make a single observation of a more general character. It is easy to understand that the field-worker who has proper informants at his disposal, will do whatever he can to get informed as fully and thoroughly as possible concerning the subject he is studying. And, considered from this point of view, he is not to be blamed if he prefers a rich material in English to the results, much scantier as to quantity, which would have been yielded in the same space of time by the recording of texts. However, the present writer is convinced that the field-worker is justified in choosing



the first-named way of proceeding only if he thinks himself unfit for the other—certainly much more difficult—way, either in consequence of inadequate preparation or from some other cause. This not being the case with the author of the book just noticed, as appears from the many songs, we hope that he will in due time give us a collection of texts in some Central Algonkian dialect, recorded with the same painstaking care as the results published in this book, of his researches among the Menomini.

J. P. B. DE JOSSELIN DE JONG

*The Fighting Cheyennes.* GEORGE BIRD GRINNELL. Charles Scribner's Sons: New York, 1915.

At the outset the author states, "This book deals with the wars of the Cheyennes." And while this self-limitation is faithfully adhered to throughout, there does nevertheless creep in considerable discussion of other culture traits. Mr. Grinnell has always shown a deep personal feeling for the Indian of the Plains, in contrast to the mere professional attitude of many anthropologists. This is particularly true in the present work. The general plan of the book is to have the Indians tell their own stories in their own ways. Thus,

Since the Indians could not write, the history of their wars has been set down by their enemies, and the story has been told always from the hostile point of view. White writers have lauded white courage and claimed white successes. If it has been necessary to confess defeat, they have abused those who overcame them, as the defeated always abuse the victors.

Evidently there is another side to this history, and this other side is one which should be recorded; and, since the wars are now distant in time, the Indians' own descriptions of these battles may be read without much prejudice. I have tried to present the accounts by whites and Indians, without comment (pp. V-VI).

The high personal regard the author holds toward the narrators is indicated by the statement that "The old time Cheyennes possessed in high degree the savage virtues of honesty, trustworthiness, and bravery in the men, and of courage, devotion, and chastity in the women" (p. VI).

The book consists of thirty-one chapters, which in the main cover the period from 1830 to 1890, when the military activities of the Cheyenne may be said to have become a thing of the past. The earliest definite date set by the author is 1830 as the year in which the Pawnee captured the famous sacred arrows of the Cheyenne. Though no evidence for the correctness of this date is cited we assume that such exists. Before 1830 all is considered vague, but 1820 is taken as the probable date for certain